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أركان الإسلام والإيمان THE PILLARS OF ISLAM & IMAN

وَمَا يَجِبُ أَنْ يَعْرِفَهُ كُلُّ مُسْلِمٍ عَنْ دِينِهِ
and what every Muslim must know
about his religion

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In the Name of Allah, the Most
Beneficent, the Most Merciful

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THE PILLARS OF ISLAM

The Messenger of Allah صلى الله عليه وسلم stated that Islam is based on five [things]:

شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ
وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ ﴿مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ وَصَوْمُ رَمَضَانَ.

1. The *Shahadah* (testimony): *La ilaha illa-Allah, Muhammadur Rasulullah* (None has the right to be worshipped but Allah, and Muhammad is the Messenger of Allah).
2. *Iqâmat-as-Salât* (to offer the compulsory congregational prayers dutifully and perfectly).
3. To pay *Zakât* (*Zakât* is mandatory charity. When a Muslim owns 85 grams of gold or its equivalent in cash, 2.5% must be paid after possessing this quantity for a year. *Zakât* is also due on other forms of property, the details of which will be discussed later).
4. *Hajj* (the greater pilgrimage to the House of Allah in Makkah) for whoever is able to do so.
5. To observe *Saum* (fasting during the month of Ramadan): [With the intention to abstain from the start of dawn until sunset from food, drink and everything else which breaks (invalidates) the fast].

(Agreed upon)^[1]

^[1] Through out the book henceforth, a *Hadîth* related by Bukhâri and Muslim both will be called agreed upon.

THE PILLARS OF IMAN (FAITH)

To believe in:

1. Allah [in His Existence, His Oneness in His Attributes, His deserving to be worshipped and supplicated and His right to legislate].
2. His angels [beings created from light for obeying Allah's Orders].
3. His Books [the Torah, the Gospel of Jesus, the Psalms of David and the Qur'ân which is the best of them].
4. His Messengers [the first of them was Noah and the last of them was Muhammad صلى الله عليه وسلم, being the Seal of the Prophets].
5. The Last Day [the day of resurrection for the reckoning of the people according to their deeds, and their appropriate compensation (award or punishment)].
6. And to believe in *Qadar* (Divine Preordainment) [that all which occurs of good and evil is by Divine decree, accompanied by the employment of means to achieve desired results with satisfaction of what happens of good or bad, the sweet and the bitter, because it occurs by Allah's Decree].

THE MEANINGS OF ISLAM, *IMAN* AND *IHSAN*

Umar رضي الله عنه narrated:

«بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ - ﷺ - ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ - ﷺ - فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ - ﷺ -: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا - قَالَ صَدَقْتَ - فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ - قَالَ صَدَقْتَ. قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ - قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ - قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا - قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ». ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي: «يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟» قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

One day while we were sitting with Allâh's Messenger صلى الله عليه وسلم a man suddenly appeared before us, wearing a very white dress and having very black hair, without any signs of journey upon him, and none of us knew him. He approached until he sat before the Prophet صلى الله عليه وسلم with his knees touching the Prophet's knees and he placed his hands on his thighs and said, "O Muhammad inform me about Islâm." Allâh's Messenger صلى الله عليه وسلم said, "Islâm is to bear witness that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah, to offer the *Salât*, pay *Zakât*, fast during the month of Ramadan and to make *Hajj* (the pilgrimage to Makkah) if you are able and have the means to make the journey." The man said, "You spoke the truth." We were surprised at his asking and confirming at the same time. He said, "Inform me about *Imân*." The Prophet صلى الله عليه وسلم said, "*Imân* is to believe in Allah, His angels, His Books and Messengers, the Last Day and to believe in the Divine Preordainment of all that is good and evil." He again said, "You spoke the truth." He said, "Inform me about *Ihsân*." He صلى الله عليه وسلم said: "*Ihsân* (perfection) is to worship Allah as if you see Him; if you can't see Him, surely He sees you." He said, "Inform me about the Hour (Doomsday)." He صلى الله عليه وسلم said, "The one asked has no more knowledge of it than the questioner." He said, "Inform me about its signs." He said, "(Its signs are) the slave-girl will give birth to her mistress and you will see the barefooted, naked, impoverished shepherders competing with each other in tall buildings." Then the stranger left. The Prophet صلى الله عليه وسلم remained seated for quite a while, then he asked me, "O 'Umar, do you know who the questioner was?" I said, "Allah and His Messenger know best." He said, "That was Jibrael, he came to teach you your religion." (Muslim)